¶ The voyce of the laste trumpet blowen bi the seuēth Angel(as is mēcioned in the eleuenth of the Apocalips) callynge al the estates of menne to the right path of their vocation, wherin are contayned xii. lessons to twelue seuerall estates of menne, whych if they learne and folowe, al shal be well and nothynge amisse.

¶ The voyce of one cryeng in the deserte. Luke. iii.

¶ Make ready the Lordes way. Make hys pathes strayte. Euery valey shal be fylled, and euerye mountayne and litle hyll made lowe. And thynges þ be croked shal be made straight and harde passages shal be turned into playne wayes, and al fleshe shal se the health of God.

Esai. xl.

Proof of HEH 31365

The contentes of thys boke.

i. The Beggers lessone.
ii. The Seruauntes lesson.
iii. The Yeomans lesson.
iiii. The Lewde prieſtes lesson.
v. The Scholers lesson.
vi. The Learned mans lesson.
vii. The Phiſicians lesson
viii. The Lawiers lesson.
ix. The marchauntes lesson
x The Gentilmans lesson.
xi. The Maieſtrates lesson.
xii. The Womans lesson.

The beggers lesson.

Who so would that all thinges
were well,
And would him selfe be wyth-
out blame:
Let him giue eare, for I will tell,
The way how to performe the same.
First walke in thy vocation,
And do not seke thy lotte to chaunge:
For through wicked ambition,
Many mēs fortune hath bene straūge

¶ The Beggers lesson.

If God haue laied his hande
on the,
And made the low in al mens
sighte:
Content thy selfe with that degre,
And se thou walke therin vpright.
If (I say) I saye, be very poore,
And lacke thine health, or any limme:
No doubte God hath inough in store.
For the if thou wylt truste in him.
If thou wilt trust in him I say, Psal.xl.
And continue in patience:
No doubte he wyll fede the alwaye,
By hys mercifull prouidence.
Call thou on hym, and he wyll moue,
The hertes of thē that dwell the bye:
To giue the such thynges for hys loue

As serue for thy necessitie.
When Daniel was in the denne
Dani.xiiii. Of Lions, hauing nought to eate:
Abacucke was sent to him then,
With a pot of potage and meate.
iii.Reg.xvii. And when Elias fled awaye,
From Ahab and quene Iesabell:
The Rauens fedde him by the way,
As the storye of kynges doeth tell.
Psal.cxlvii. And as kinge Dauid doeth recorde,
The Rauens birdes lefte in the nest:
Are when they crye fedde of the Lord
Though they know not to make request
Trust thou therfore in God aboue,
And call on him with confidence:
Psa.xxxii. And doubtles he wil mens hertes moue
To fede the of beneuolence.
But if at any time thou lacke,
Hebru.xii. Thynges needful, yet do not despayre:
Apoca.iii. As though the Lord did the forsake,
Or did to the displeasure beare.
But in such case call to thy mind
What plenty God hath to the sent
Tob.xii. And thou shalt wel perceiue & find
That thou hast many thinges mispent.
Then thinke Gods iustice could not
The vnplaged for that thou hast: (leaue
Mispente the gyftes thou didst receiue,
Eccl.p To liue vpon and not to waste.
Thē must thou nedes giue god glory,

For

For his vpright and iust iudgement:
And be moste earnestly sory,
For that thou hast his gifres mispent. Luke.xv.
But if thou find thy conscience cleare
As fewe men can I am right sure:
Then let Jobs trouble be thy chere,
That thou maist patiently endure,
Yea though thou shouldest perishe for
Yet beare thy crosse patiently: (sode Luke.xiiii. Math.v.
For the ende shall turne to thy good, Psa ix.
Though thou lye in the streates & dye.
Yore Lazarus died at the gate,
Of the riche man (as Luke doth tel) Luke.xvi.
But afterwarde in rest he sate
When the riche glutton was in hel.
Stay thou thy selfe therfore vpon
These examples comfortable: Mat.xi.
And doubles thy vocation
Thou shalt not thinke miserable
Neither shalt thou grudge or repyne,
That thy poucrtie is so greate:
But shalt thy selfe euer encline,
To Goddes wyll who doeth the viset.
Thou shalt not grudge, when þ doeste
Of any man his charitie: (craue
Though at his hand thou canst nought
But shalt praye for him hertely. (haue
That if he haue this worldely riches,
And yet hath not Godly pitye. 1 Iho.v.
The spirite of God will him possesse:

And teach hym to knowe hys duty.
Math. xxii Thus doing thou dost walke vpryght
Luke. xx. In thy callynge thou maist be sure:
Act x. And arte more preciouse in Gods sight,
Rom. ii. Then men that be ryche paste measure.
Thus leaue I the in thy callinge,
ii. Timo. ii. Exhortynge the therin to stande:
Tob. iii. And doubtles at thy laste endynge,
Thou shalt be crowned at Gods hand.

¶ The Seruauntes lesson.

BRother come hither vnto me,
And learne some parte of discipline:
For I am sent to enstruct the,
And teach the some Godly doctrine.
I am sente to call the I saye,
Backe frō thy stoute & stubburne minv:
Take hede therefore, and beare away
Such lessons as thou shalt here finde.
Fyrste considre that thy callynge,
Is to do seruice and obey:
Luke. xvii. All thy maisters lawfull biddynge,
Bearinge that he shall on the laye.
If he be cruel vnto the,
And ouer charge the with laboure:
Call to the Lorde, and thou shalte be,
Shortely out of his cruell power.
Remembre thou Jacobs kynred,
That in Egypt were sore opprest:

But

But when they were moste hard bested, Exod.i.
The Lord brought them to quiet rest.
They coulde not crye so sone but he,
Had heard and graunted their requeste: Exod.iii.
And eyght so will he do by the,
And se all thy great wronges redrest.
He will I saye deliuer the,
Out of bondage and seruitude.
And bringe to passe that thou shalt be, Math.xxv.
Maister of a greate multitude.
And bicause thou didst walke vpright
Shewynge thy selfe obedient:
Thy seruauntes shal haue still in sight,
The feare of God omnipotent. Math.vii. and.xiiii.
And like seruice as thou hast done,
Thou shalt haue done to the agayne:
For sence the worlde was firste begone
Neuer true seruaunt lost his payne.
Jacob serued full fourtene yere,
And dea.t truly with his maister:
As in the Bible doth appeare, Gene.xxix.
And was exceadinge riche after.
Fourtene yere he serued Laban,
Who was made riche by his labour:
But afterwarde Jacob began,
To growe to muche greater honour,
Laban was neuer of such might
As Jacob was wythin shorte space:
For his true seruice in Gods sight,
Had purchast hym fauour and grace.

Thus seest thou how god doth regard
The good seruice of seruauntes true
And howe he doth in them reward
The seruice that is but their due.
It forceth not what maner man
Thy maister is, so that thou be:
1. Peter. ii. In thy seruice a christian,
Doynge as Christ commaundeth the.
But if thy maister be wicked,
And woulde haue the do wyckedly:
Then se that thy fayth be pitched
On thy Lorde God most constauntly
Call to thy minde good Daniel,
Who serued his prince fayethfully
Notwithstandynge he was cruel
And eke his Lorde Gods enemy.
Serue him truly I say, for why,
God hath bade that thou sholdest do so:
But do thou nothinge wickedly,
Neither for well nor yet for wo.
Se thou serue him as faythfully,
As he were thy Lord, and thy God:
1. Tim. iii. Not with eye seruice faynedly,
Ephe. vi. Neither for the feare of the rodde.
But for the conscience thou dost bear,
To thy Lorde Gods commaundement.
That is for loue, and not for feare,
Of any worldely punishmente.
Do thus and then thou shalt be sure,
Thy Lord wil euer prospere the:

And

And at his good will and pleasure,
Thou shalt not misse to be made free.
But if thou wilt be still sturdy,
And do thy seruice wyth grudging:
The Lord shall plage the worthely,
With manifolde kindes of scourginge.
Thou shalt be put to drudgery,
Many a daye, ma greathine head:
And be kepte still in slauery,
Al thy life dayes till thou be dead.
And if thou chaunce to renne awaye,
Either thou shalt be brought agayne:
Or else when thou dooest chaunce to stay,
A worse maister shall the retayne.
Once thou shalt be certayne of this,
That if thou refuse thy callinge:
Of miserie thou shalte not misse,
Thoughe thou escape sodayne fallinge.
Yea though thou do prospere a while
And seme to haue fortune thy frende:
Yet thou doest but thy selfe begile,
For misery shall be thyne ende.
For as thou didest thy master serue,
So shall al thy seruauntes serue the:
And as thou didst hys goodes preserue,
So shall thy goodes preserued be.
And beside this Gods wrath is bent,
Towarde the for disobedience:
Wherefore vnles thou do repent
He wyl adde therto vehemence.

He wyl plage the here wonderously,
And at the ende caste the in payne:
Where thou shalt lye eternally,
And wyshe to be a slaue agayne.
Repent therfore, I the aduise,
And seke thine owne saluation:
And then thou muste in any wise
Walke still in thy vocation.
Do thy seruice diligently,
And shewe no disobedience:
Be thou not stoute, but stil apply,
And do all thynges with reuerence.
Refuse nothing that must be done,
But do it with all redines:
And when thou hast it once begone.
Then set a syde all slouthfulnes.
Be true, trustye, and trifle not,
Be gentle and obediente:
And blessyng shall lyght on thy lot,
For doynge Gods commaundement.
To make an ende haue still in minde,
Thine estate and condition:
And let thine herte be still enclinde,
To walke in thy vocation.

The Yeomans lesson.

THou that art borne the grounde to till,
Or for to labour wyth thyne hande:

¶ The yeomans lesson.

If thou wylt do nought that is yl,
Desire not idle for to stande.
But se thou do plowe, plante, & sowe,
And do thy nedeful busines:
As one that doeth his duty knowe
And wyl not the Lords wil traunsgres.
For what doest thou if thou desire,
To be a lorde or gentilman:
Other then heape on the Gods yre,
And shewe thy selfe no christian?
For Christes shepe do heare his voyce
Whyche biddeth the worke busily: John.x.
Sixe dayes, and in the seaueuth reioyce Exod.xx.
And giue somewhat to the neady.
It doeth also bid the beware,
Of the desire to be alofte:
For he that doeth for honour care,
Falleth in Sathans snares full ofte.
Haue minde therfore thy selfe to hold
With in the bondes of thy degre:
And then thou maist euer be bold
That God thy lord wil prosper the.
And though the Lord giue the plenty
Of corne, cattel, and other thinge: Prou.xxiii.
Be thou neuer the more gredy Psal.lxii.
Nor set thy minde on gatheringe.
But thinke the Lord doth these thinges send
To the as to his stuard true:
That wilt not his goodes waste & spend,
But bestowe ths where they be due.

And

And if with thy labour thou get
Money much more then thou dost nede:
Do not thy minde on rayment set
Neither on deinty fode to fede.
Set not (I say) thy minde on pride,
Neither vpon delicious fare:
Neither forget at any tide,
To giue the pore that thou maist spare.
But when thou hast sufficient,
1. Timo. vi. Of fode and honest apparaile:
Then holde thy selfe therewith content
As with the wage of thy trauaile.
The rest if ought remaine vnspent,
Upon thine owne necessitie)
Bestowe as he that hath it sent,
Hath in his worde commaunded the.
And if thou finde not written there,
That thou maist heape thy chest w gold
To bye greate liuelode for thine here,
Howe darest thou then be so bold:
Howe darest thou be bolde I say,
To heape vp so much goulde in store:
Out of the due that thou shouldest paye,
To them that be pore, sicke, and sore:
Mal. v. Wo be to them sayeth Esai,
That heape together house and land:
As men that wouldē neuer finde staye,
Til al the earth were in their hand.
What, wil ye dwel alone (sayeth he)
Upon the earth that is so wyde:

Wyll

Wyll you leaue no parte therof fre
From your vnsaciable pryde?
Ye nede not to be so greedy,
For the Lord doeth you plainely tell:
That greate houses shall stande empty,
And no man left therin to dwell.
And Moses saith that thou shalt build
Houses and neuer dwell therin: Deu.xxviii.
Thy selfe nor leaue them to thy childe.
Nor any other of thy kynne.
And why? because thou hast no mynd
To kepe the lordes commaundement.
But seekest euer for to fynde.
Wayes to encrease thyne yerely rent.
No maner threatnynge can the let.
From purchasinge the deuel and all
It is all fyshe that cometh to net.
To mayntayne thy great pryde withal
Well, turne agayne & the aduise.
And learne to walke in thine estate:
And set goddes feare before thyne eyes.
Leste when thou woldest it be to late.
And haue in thy mynde euermore,
This rule of thy profession: 1. Cor. vii.
Whyche is in dede gods holy lore.
To walke in thy vocation.
But if the Lord do the not blesse.
In thy labours wyth greate plenty
Yet thanke thou him neuer the lesse.
Thou hast more then thou art worthy.

¶ The yeomans lesson

If thy Landlorde do rayse thy rent
Be thou pay it wyth quietnes:
And pray to God omnipotent,
To take from hym his cruelnes.
So shalt thou heap coles on his head
And purchase to thy selfe great rest:
By the same man thou shalt be fedde,
By whom thou wast before oppressed
For God who ruleth ech mans herte,
Shal turne thy Landlordes hert I say:
And shall al his whole life conuert
So that he shall be thy greate stay.
Or els if he be not worthy,
To be called to repentaunce:
No doubte thy Lorde wyll him destroy,
Or take from him hys heritaunce.
Sure thou shalt be he wyll the set
Fre from thy Landlordes tyrannye:
For he did neuer yet forget
Any that walked orderly.
But if thou wilt nedes take in hande
Thyne owne wronge for to remedy:
The Lorde him selfe wyll the withstande,
And make thy Landlord more gredye.
And where before thou paiedst greate
Thou shalt now lose thy house & al: (rẽt
Bicause thou couldst not be content
Wyth patience on him to call.
In like sort, if thy prince wyl take,
More tribute thẽ thou canst well spare:

Se thou pay it him, for Gods sake,
Whose officers all princes are. Math.xxii. t
For in his nede both thou and thine,
Are his to maintaine his estate:
It is not for the to define,
What great charges thy kinge is at.
Yea though thou se euidently,
That he wasteth much more then nede:
Yet pay thy dutye willyngely,
And doubtles God shall be thy mede.
Nowe touchynge thy religion,
If thy prince do commaunde the ought:
Agaynst Gods Euangelion,
Then pray for hym still in thy thought.
Praye for him still, I say that he
May haue Godly vnderstandinge:
To teach Gods word to such as be,
Committed to his gouernnge.
And se thou do not him despise,
But answere him wyth reuerence:
And thoughe þ mightest, yet in no wise,
Do thou forget obedience.
Take not his swerd out of hys hand,
But lay thy neeke downe vnder it: Rom.xiii.
(Yea, though thou mightest his force wi-
For so to do for the is fit. stande) Math.xxvi.
Thy master Christ hath taught þ wel
When he wouldc no resistence make:
Neither against the powers rebell
When men were sent him for to take.

Yet

Yet if the Lord haue geuen to the
Such knowledge that thou art certaine
Of thy fayeth knowynge it to be
Of the trueth, do therin remaine.
For thoughe man may thy bodye kyll
Yet oughtest thou not him to feare:
Mat. x. For he can do thy sonle none yll.
Wherfore be bold, do not dispaire.
Be bolde I say, Christ to confesse
Withont feare of this worldly paine.
For when thou shalt be in distresse
Mat. x. Christe shall acknowledge the againe.
Christ shall acknowledge the I say
If thou conquere by sufferyng:
Luke. xxi. And do thy selfe hereupon staye,
That thou must walke in thy callyng
But if thou do lyfte vp thy sworde
Agaynst thy kynge and Soueraynе:
Math. xxvi Then art thou iudged by Gods word,
As worthy therwith to be slayne.
Yea, thou maist not grudge or repine
Agaynst thy kynge in any wyse
Though thou shouldst se plaine w̄ thyne
That he were wicked past al sise (eyen
For it is God that appoynteth,
Kinges and rulers ouer the route:
Oroue. viii. And with his power he anoynteth
Them for to be obeyed no doubte.
Ace. ix. If they be euel, then thinke thy sinne,
Deserueth that plage at Gods hande:

And

And se thou do forth wyth begynne
Thine owne wyckednes to withstande.
Num.xvi.
Corah and dathan did rebell,
And thought þ thei them selues coulde
A better priest in Israell, (poynt
Then Aaron whom god did annoynte
But what came of their fantasie?
Was not destruction their ende?
God dyd destroye them sodenly
Because they would his workes emẽde.
Let thys example suffice the.
To kepe the in obedience
To suche as god shall set to be
Ouer the in preeminence.
If thou do thus, thou shalt besure
That god thy lorde wyl euer se
That though thy rulars be not pure
Yet they shal euer defend the.
Contrary wyse, if thou rebel.
Be sure the lorde wyll the destroye
Which thing hath bene declared well.
Within thys realme verye lately.
For notwithstandinge that our kyng
And eke our rulars euerychone
Be merciful in their doynge
Yet haue the rebelles cause to moue.
And why? because no rebelles shall
Escape goddes hand vnpunished
For god him selfe doeth princes cal
Hys Christes and his anoynted.

The lewde prieſt leſſon

Who ſo therfore doth them reſiſt
Roma.xiii. The ſame reſiſteth God certaine
For god him ſelfe doeth them aſſiſt
Agaynſte them ouer whom they raigne.
If thou therfore fynd the greued
Wyth men ſet in authoritye.
Seke not thou to be auenged
Eccle.xxviii. But let God take vengeaunce for the.
Let me take vengaunce (ſayth the lord)
Rom.xii. And I wil paye them al their hyre
Do thus, and ſcripture doeth recorde
That thou ſhalt haue all thy deſyre.
Thou ſhalt haue thy deſire, I ſay
Upon the wycked maieſtrate
If thou wylt kepe thy ſelfe alway
Within the boundes of thyne eſtate,
Thus leaue I the, wyth threatenyng
To the thy ſoules damnacion
If thou miſlikynge thy callynge
Wylt nedes chayng thy vocation.

The lewde or vnlearned prieſtes leſſon.

THou that arte lewde wythout learnyng
Whom communly men cal ſyr Iohn,
Geue eare for I wyl ſay ſomethynge
Concernyng thy vocation.
Thou art a man voyde of knowledge

And

And eke of all good qualities
Only mete for to diche and hedge
Or else to plant and graffe mens tres.
Thou art not as ẏ wouldest be calde
An offerar of sacrifice
For though thy crowne were.iiii.times
Yet canst ẏ not so beare our eies.(balde
For it is playne in holy write
That none can offer sacrifice Hebru.ix
For synne, either in flesh or spirite
Though he be both learned and wyse.
For Christ was once offered for al
To satisfie for all our synne
And hath made fre that erst were thrall
The faythful floke of Jacobes kinne.
To offer sacrifice therfore
Thou arte not cald I tell the playne
For Christe lyueth for euer more Rom.vi.
And can no more for vs be slayne.
Thy state therfore and thy callinge
Is none other but for to wyrcke Gene.iii.
And not to lyue by forstalling. Joh.v.
And name thy selfe one of the kyrcke
If thou therfore wylt liue for aye
And reigne wyth Christ for euer more.
Desyre no moe masses to say
But get thy fode with labourе sore.
Geue ouer all thy typpillinge Ephe.iiii.
Thy tauerne gates, and table playe,
Thy cardes, thy dice and wine bibbling Ephe.v.

And learne to walke a ſober waye.
And if thou haue any liueing
So that thou nedeſt not to laboure
So thou apply the to learninge
Wyth al diligent endeuour.
But to this ende ſe thou ſtudie
That when thou haſt the truethly learned
Thou maiſte profit other therby
Whom in time paſt thou haſt harmed.
And ſe thou go not Idlely
From houſe to houſe to ſeke a place
To ſay men a Maſſe ſecretly
Their fauour therby to purchaſe.
Put not the ignorant in hope
That they ſhall ſe al vp againe
That hath bene brought in by the Pope
And al the preachars put to payne.
But if thou canſt do any good
In teaching of an A.B.C.
A primer or elſe Robinhode
Let that be good paſtime for the.
Be euer doyng what thou can
Teaching or learnyng ſome good thing
And then lyke a good Chriſtian.
Thou doeſt walke forth in thy callinge.
But if thou wylt knowledge reiecte
And al honeſt labours refuſe
Then arte thou none of goddes elect
But arte worſſe then the curſed Iewes.
Repent therfore I the aduiſe

1 Timo iiii.

Rom. xvii.

And take wholesome counsel by tyme
And take good hede in any wyse
That knowledge double not thy crime.
Thus leaue I the, makyng promise
To make for the petycion
That thou mayst leaue the popishnes
And walke in thy vocation.

The Scholars lesson.

Come hyther yonge mã vnto me
Thou that arte brought vp in learnyng.
Geue eare a whyle, I wyll teache the.
How thou shalt walke in thy callyng.
First marke wherfore scholes were e-
And what the foundars dyd intend(rect
And then do thy studie directe
For to attayne vnto that ende.
Doubtlesse this was al their meaning
To haue their contrie furnished.
Wyth all kindes of honest learninge,
Whereof the publike wealth had nede.
Call thou therefore to memory,
What knowledge thy contrey doeth:
And apply the same earnestly, (lacke
By al the meanes that thou canst make
And when thou arte determined
What knowledge thou wilt most apply
Then let it not be loytered,

But seke to get it spedily.
Spend not thy tyme in Idlenes.
Nor in vayne occupacyon
But do thy selfe wholely addresse
To walke in thy vocation.
Se thou do not thy mynde so set
On any kynde of exercise:
That it be either stay or let
To thy studie in an wise.
To fyshe, to foule, to hunt or halke
Or on an instrument to playe
And some whyles to comune and talke
No man is able to gayne saye.
To shote, to dawle, or caste the barre
To playe tenise or to se the ball
Or to renne base lyke men of war
Shall hurte thy study nought at al.
For all those thynges do recreate
The mynd if thou canste hold the meane
But if thou be affectionate
Then doste thou lose thy study meane.
And at the last thou shalt be founde
To occupye a place only
As do in Agtime ziphras rounde.
And to hinder learnyng greatly
For if thou hadst not the lyueyng
An other should that wold apply
Him selfe to some kynde of learnynge
To profite his contrey therby.
If thou therfore wylte not be founde
Worthy goddes indignation
Make

Make thy studie perfect and sounde
And walke in thy vocation.
Let not tyme passe idelly
Lose not the fruite of any houre
Or else suffer him to supply
Thy place that wyll hym endeuoure
Thou doest but rob ꝑ cõmone wealth
Of one that would be a treasure
Better thou were to lyue by stelth
Then for to worcke suche displeasure.
But haply thou wilt say agayne
Shall I surrender my lyuynge?
Shall I not therupon remayne
After I haue gotten learnynge?
Nesse thou maist kepe thy liueyng styll
Tyll thou be called otherwise
But if thou wylt regard goddes wyll Luke.xiv.
Thou must thy selfe styll exercise.
When thou arte thoroughly learned
Then se thou teache other thy skyll
If thou wylt not be reproued Luke.xiv.
For a seruaũt wycked and Ill
Teach them, I say, that thou doest se
Wyllinge to learne thy discipline
And vnto them se thy lyfe be
A boke to lare before theyr eine.
Let them neuer se the Idle
Nor heare the talke vndiserectly
And by all the meanes possible

The learned mans lesson.

Let all thy doinges edifye.

Rom. xiiii.

Thus leaue I the, wyshinge that thou
Maist by this admonition
Henceforth desier (as I do nowe)
To walke in thy vocacion.

The learned mans lesson.

Thou learned man, do not disdayne,
To learne at me a symple wight
Thy greate abuses to refraine
And in thy callyng to walke right.
Thou arte a man that sittest hie
In the simple mens conscience
To lyue therefore dissolutely
Thou shouldest be vnto them offence.
Offence, I saye, for they should thinke
All that thou doest to be godly
Wherfore do not at this thyng wincke
But do emend it spedely
Emend thy wicked lyfe I saye
And be (in dede) a perfect light
As Christe our sauiour doeth say
Math. v. And let thy workes shyne in mens sight
For it is thy vocation
Leuit. xi. To leade other the ready way
How great abomination
Arte thou then if thou go astraye?
But therin lieth the whole matter

To

To knowe which waye þ̄ shouldest them
Wherfore I will the not flatter (leade
But tel the trueth wythouten dreade.
Thou must thy selfe humiliate,
And acknowledge thy wicked synne Math, vii.
And striue to enter the straite gate
Where fewe men do fynde awaie in
Thys way thou cāst not walke so lōg
As thou wylt trauayle sea and land
And frame al the wordes of thy tonge
To get promotion at mans hand.
Thou must humble thy selfe I say
And not aye seke to be aloft,
For he that walketh in rough way
And lokerth hie, stumbleth ful ofte.
Thou muste acknowledge that þ̄ arte
Through synne vnworthy thine estate
And that thy discipline and arte
Can not bringe the in at that gate.
Thou must, I saye, striue to enter
And not to get promotion
Thy life thou must put in venter Jhon. x.
For Christes congregation.
How dost thou walke in thys calling
When thy mind is earnestly ben::
To gather vp eche mans fallynge,
By all the waies thou canst: inuent?
Geue care I say, therfore thou fole,
And learne thy first lesson againe:
Enter into Gods holi schole. Math vii.

And

And do not hys doctryne disdayne.
He wylleth the fyrst to apply
Luke.vi. Thy mynde to knowledge and to take
The greate beame out of thyne owne eye
And thyne abuses to forsake.
And then he wouldeth that in no wyse
Thou shouldest be slacke or negligent
To pycke the motes out of mens eyes
Teachyng them how they should repent
If thou wylt that they do repent
Ephe.iv. Repent thou fyrst, that they may see
That the wholesome of thyne intente
Is to make them like vnto the.
For if thou wylt them to refraine
Murther, theft, whoredome and Incest
If they se these thynges in the rayne
They wyll all thy doctryne detest.
If thou forbyd them gluttony
And wyll them the flesh for to tame
They wyll defie the vtterly
If they se the not do the same.
If thou tell them of apparayle
Or of ought wherin is excesse.
Then wil they saye, thou doest but raile:
Vnlesse thou be therin faultesse.
What shouldest thou speake of vsurie,
When thou doest take vnlawful gaine:
Or rebuke men for Simonie.
When nothyng else doeth in the rayne
Maye not the layman saflly saye,

The learned mans lesson

I learned of the to by and sel,
Benefices, which to this day
Thou canst put in practise ful wel?
Wherfore should not I, as wel as thou
Haue benifices two or thre?
Sence thou hast taught me the way how
I may kepe them and blamelesse be:
I can set one to serue the cure
That shall excel the in learninge
More then thou dost me I am sure
And also in godly lyuelynge:
I can kepe hospitalitye
And geue as much vnto the pore
In one yere as thou dooest in thre
And wyl performe it wyth the more
Alas that euer we shoulde se
The flocke of Christ thus bought & solde
Of them that should the shepperdes be.
To leade them faithfully to the fold.
Repent this thinge I the aduise
And take the to one cure alone
And se that in most faythfull wyse
Thou walke in thy vocation.
Then shal no lay man say by ryghte
That he learneth hys myght of the
For it is playne in euerymans syght
That thou doest walke in thy degre.
More ouer, if thou chaunce to be
Made a prelate of hyghe estate
To thyne office loke that thou se

And

The learned mans lessou
And leaue not thy flock desolate.
And fyrst before all other thynges
Seke thou to fynde good ministers
Timo.v. And appoynt them honest lyueynges
To be the peoples enstructers.
Let none haue cure wythin thy See
In whom any great vyce doth raygne
Timo.v. For wher my Nyueyng curates be
The people are not good certayne.
And for them al that do perish
Ezech.xxxiii. Through thy defalte, thou shalt answer
Wherfore I do the admonish
To loke ernestly to thys geare.
Loke vnto it thy selfe I saye
And trust not to a trifellar
That wyl allowe al that wyl paye
Sonne what vnto the regester.
Se that they do enstructe the youth
Of ech parrishe diligently
And trayne them vp in the lordes truth
So much as in theyr powre shal lye.
Nowe if so be thou be called
To be thy princes councellour
Be ware thou be not corrupted
By the vayne desyre of honour.
Be not carefull howe for to holde
Thy selfe styl in authoritie
But to speake truth be euer bolde
Accordyng to goddes veritie.
Wyncke not at faltes that thou shalt se
Though

The learned mans lesson

Though it be in thy Soueraygne
But do as it becometh the
Exhorte him al vice to refraine.
If thou perceiue him ignorant
In any poynte of his dutye
Se thou do him not checke or taunt
But tel him wyth sobrietie.
Tel hym his fait, I say, playnly
And yet wyth al submission,
Lest thou do seme to speake vainly.
For gettynge thy vocation.
Thus haue I told the as I would
Be told if I were in thy place.
To the intent that no man should
Haue cause to tell the to thy face.
Thus do I leaue the wyth wyshynge
To the a wyl for to aduaunce
Goddes glorye by godly learnynge
And not thy lyuelyng to enhaunce.

The Phisitians lesson.

Geue eare maister Phisition,
And set a side thyne vrinal:
And that with expedition
For I, the last trumpet do cal
Geue eare I say, and marke me well.
And printe al my wordes in thy minde:
For eche thynge that I shall the tell
Thou shalt both true and certaine fynd.
God made the to succour mans neede,

As

Eccle.xxxviii. As Jesus Sirach wrytteth playne
But by due proufe we know in ded
That many thousandes thou hast slaine.
But nowe am I sent from the kyng
Of powre and domination
To call the from thy murtheryng
To walke in thy vocacion.
Fyrst, where thou dydest hertofore vse
To haue respect to the ryche man
I would not nowe thou shouldest refuse
To helpe the pore man if thou can.
Helpe him, I saye thoughe it be poore
And hath nothynge wherewyth to paye
For his maister hath yet in store
Jacob.ii. A crowne for him at the last day.
And if thou do on him thy cure
For his sake ẏ gaue herbes their strēgth
Thou shalt vndoubtedly be sure
He wyl rewarde the at the length.
This maister of his doth regard
Mercye so much that he hath told
Al his that thei shal haue reward
Matt.x. For geueynge water thin and coulde.
And thynkest thou that he wyl not
Reward them that geue medicine?
Thou hast no suche mistrust I wot
In his promies that is diuyne.
I say therefore, if thou canst cure
The pore mans sore or maladie
Of thy reward thou shalt be sure

If thou wylt shew on hym mercye,
But if thou suffer him to lacke
Thine healpe because he lacketh goulde
No doubt whē thou shalt a compt make
Thy conscience shalbe ful colde.
Then shewe thy writting if thou can
Wherein thou bearest the so bolde.
That thou wylt vyset no sicke man
That cannot lyue thy purse with gould
Bringe forth thy writting then, I say
If thou haue any such in store
Whereby thou mayst require ech daye
A noble of goulde, or else more.
And shew by what ryght p̄ mayst take
Two pense for the syght of water
Whē thou knowest not therby to make
The sycke man one farthyng better.
Yea if a man should try the wel
To proue what thy cōstyng can do
He should fynde that thou canst not tell
Whether the man be sycke or no.
I graūt the water sheweth something
But not so much as thou dost crake
Neyther is thy labour condygne
That thou shouldest money for it take.
But if so be thou canst espye.
By the water what is a mysse
Teache hym how to seke remedie
And worthy some reward, that is.
But if thou do but gesse, as doth

The

The blynd man that doth cast hys staffe
Though thou by chance hit one the soth
Thy labour is scrase worthy crafe.
Thou doest but gesse money to wyne
And wstraunge wordes make mē agast
And yet thou thynckest it no syune
To cause pore mē theyr geodes to wast.
But now e I saye to the, repent
And do thy selfe hensforth employe
To vse the gyft God hath the sente
To the profyt of thy contrere.
Let not lucre make the professe
Before thy knowledge be perfect
For he that ministreth by gesse
Shal not so sone heale as infect.
Apply the earnestly therfore
To get phisickes perfection,
That thou maiest ease the sicke and sore
And remedy infection.
And shut not vp thine helpe from such
As stande in most nede of the same:
And certes thou shalte gayne as muche
By them, as dy men of greate fame,
Math. xxvi. For God hym selfe hath promised
Luke. x. To make for them a recompence:
Wherefore doubte not to be paied,
Both for thy labour and expence.
But if thou wilt not take my read,
But folowe after lucre styll:
I wyll put the out of all dreade,

Thy

Thy last rewarde shalbe full yll.
For when cruel death shal the stynge,
And thy lyfe from the seperate:
Then shalt thou se thou hast nothing,
Thy silly soule to recreate.
Wherfore I must nedes greatly fear
That in that extreme Agony:
Thou wilt of Gods mercy dispayre
And so perishe eternally.
Take hede therfore, take hede bi time
Let not slyppe thys occasion:
But spedely repent thy crime,
And walke in thy vocation.

The Lawyers lesson.

NOw come hither thou manne of lawe,
And marcke what I shall to the saye:
For I entende the for to drawe,
Out of thy most vngodly waye.
Thy callyng is good and Godly,
If thou wouldest walke therin arighte.
But thou art so pallyuge gready,
That Gods feare is out of thy sight.
Thou climest so to be alofte,
That thy desire can haue no stay:
Thou hast forgotten to go softe
Thou art so hasty on thy way.
But nowe I call the to repent,

And thy goodnes to forsake
For Gods wrath is agaynst the bent
If thou wylt not my warnynge take.
Fyrste call vnto thy memory
For what cause the lawes were fyrste (made
And then apply the busily,
To the same ende to vse thy trade.
The lawes were made vndoubtedlye
That all such men as are oppressed:
Might in the same fynde remedy
And leade their lyues in quiet rest.
Doest thou then walke in thy callyng
When for to vere the innocent:
Thou wylt stande at a barre ballyng
With al the craft thou canst inuent:
I say ballynge, for better name,
To haue it can not be worthy:
when lyke a beast wythout all shame
Thou wilt do wronge to get money
Thyne excuses are knowen to wel
Thou saist thou knowest not the matter
Wherfore thou sayest thou canst not tel.
At the fyrst whose cause is better.
Thou knowest not at ꝑ fyrst I graūt,
But why wylte thou be retained
Of plaintife or of defendaunt
Before thou hast their cause learned?
For such a plea I blame the not,
When neither parties right is knowen
But when thou thy selfe dost wel wot

Thy

Thy client seaketh not his owne
If it were a Godly way for the,
To know the ende ere thou begau
But if that can by no meanes be
To make short suite do what thou can
If thou be a mans attorney
In any court where so it be:
Let him not wayte and spend money
If his dispatch do lye in the,
Apply his matter earnestly
And set him goynge home agayne,
And take no more then thy duty
For God shal recompence thy paine. Luke.iii.
If thou be calde a counsellar.
And many men do seke thy read:
Se thou be founde no trifflellar
Either for money or for dread
But waigh mens matters thorowly,
And se what may be done by tyght
And further as wel the neady
As thou wouldest do the man of mighte
Se thou haue no respect at all
To the person but to the cause
And suffer not such trueth to fall, Leuit.xix
As thou findst grounded on good lawes
If any man do the desire
Him to defende in doynge wronge
Though he would give the triple hire
Yet gene none eare unto his song.
Fete not his power though he be king
A duke, an earle, a Lorde, or knight:

But euermore in thy doynge
ii. Par. xxii. Haue the Lordes feare present in sight.
If thou be iudge in commune place,
In the kynges bench, or Eschequier
Or other court, let not thy face
Be once turned to the bryber.
Beware þ bribes blinde not thy sight
Deu. xvi. And make the that thou canst not se:
Eccle. xx. To iudge the pore mans cause aryght,
When it is made open to the.
Why sholdest thou stil admit delaies,
In matters that be manifest,
Why doest thou not seke all the wayes.
That may be, to rid the oppreste
To thine office it doeth belonge,
Leuiti. xix. To iudge as iustice doth require:
Though the party that is to stronge
Would giue the house and land to hire.
I haue no more to say to the,
But warne the that thou be con[illegible]ente
To lyue onely vpon thy fee
Fearynge the Lorde omnipotent.
And for to se that no man wreste,
The lawes to do any man wronge:
And that no pore man be oppreste,
Nor haue hys suite deferred longe.
Now if thou be Lorde Chauncelour,
As Censor ouer all the reste:
Se thou do thy beste endeuour,
To se all open wronges redreste.

And

And of this one thyng take good hede
That among them that do appeale:
Thou do not for fauour or mede
Suffer any falsehye to deale.
Beware of them I saye that vse,
Firste for to tempt the commune lawes
And yet the iudgement to refuse
When they be like to losse their cause,
Beware of them, and let them not
Abuse the courte in any wise:
To werry suche as by iuste lot
To clayme their right do enterprise.
When they shall make petition,
Examine them diligently:
And graunt not an Iniunction
To eche false harlot by and by.
Graunt thou not an Iniunction
To hym that doth nought else entende:
But by subtyle inuention
His owne falsehode for to defend.
I nede not to tell any more,
Of thy duty thou maiste it se:
In Gods secret and holy lore
If thou wylt thereto apply the.
Thus leaue I the thou man of lawe,
Wyshynge the to be as willynge:
To folowe as I am to drawe
The backe againe to thy callynge.

¶ The marchauntes
lesson.

The marchauntes lesson.

NOwe marcke my wordes thou
Marchaunte man,
Thou þ dost vse to bye and sel,
I wyl enstruct the if I can,
How thou maiest vse thy callynge wel.
First se thou cal to memory
The ende wherfore al men are made
And then endeuour busily
To the same ende to vse thy trade.
The ende why all men be create
As men of wisdome do agre
Is to maintayne the publike state
In the contrey where they shal be.
Apply thy trade therfore I say
To profit thy contrey wythal:
And let conscience be thy staye
That to pollynge thou do not fal.
If thou venter into straunge landes,
And bryng home thinges profitable:
Let pore mē haue them at thine handes,
Upon a price reasonable.
Though þ maist thy money forbeare.
Til other mens store be quite spente
Yet if thou do so that thy ware
May beare high price, þ shalt be shente.
Thou shalt be shent of him I say
That on the seas did prospere the
And was thy guide in al the way
That thou wentest in great ieopardye.
For he gaue the not thy richesse,

To

To hurt thy contrey with all,
Neither gaue he the good successe
That thou sholdst therbi make mē thral
But thy richesse was geuen to the
That thou mightest make prouision:
In farre contreys for thinges that be
Nedefull for thine owne nation.
And whē by Gods helpe ꝑ hast brou=
Home to thy cōtry ani good thing (ght
Thē shouldst ꝑ thāke him that al wrou=
For thy prosperouse returnyng. (ght
Whith thing thou cāst not do in dede,
Unles thou walke in thy callyng
And for his sake that was thy spede
Content thy selfe with a liuynge
But oh me thinke I write in vayne,
To marchaunte men of this our time
For they wil take no maner paine.
But onely vpon hope to clime.
So sone as they haue ought to spare,
Besiue their stocke that must remaine:
To purchase landes is all theyr care
And all the studye of their braine.
Ther can be none vnthrifty heyre
Whō they wil not smel out anon
And handle him w̄ wordes ful faire
Til al his landes is from him gone
The fermes, the woddes, and pasture
That do lye roūd about Lōdon (groūds
Are hedged in within their mowndes.

Or elſe ſhall be ere they haue done
They haue their ſpyes vpon eche ſide
To ſe when ought is lyke to fall:
And as ſone as ought can be ſpied,
They are ready at the fyrſt call.
I can not tell what it doeth meane
But white meate beareth a greate price
Which ſome mē thinke is by the meane
That fermes be fonnd ſuch marchādice
For what is it when the poore man
That erſte was wont to pay but lite
Muſt now nedes learne (do what he cā)
To lay eyther double or quite:
If ye aſke of the collar
Why he ſelleth hys coles ſo dere:
And tyght ſo of the wodmongar
They ſay marchaūtes haue all in fere.
The wod (ſay thei) þ we haue bought
In tymes paſt for a crowne of golde
We can not haue if it be ought:
Under ten ſhyllynges ready told
I am aſhamed for to tell,
Halfe the abuſe that all men ſee:
In ſuch men as do by and ſell,
They be ſo bad in eche degre.
I will therfore do what I can
To make plaine declaration
How thou that arte a marchaunt man,
Maiſt walke in thy vocation,
Apply thy trade as I haue tolde,

To the profit of thy contrey
And then thou maist euer be bolde,
That thy Lord God wil guide thy way
Thou shalt not nede to purchase lāds
Neither to take leases in groundes
That whē thou hast thē in thine handes
Thou maist for shyllinges gather poun=
Thou shalt not nede to bye or sel (des
Benefices which should be free:
To true preachers of Gods gospel
To helpe thē wyth that helples be.
No more shalt thou nede for to lende,
Thy goodes out for vnlawfull gayne
In suche sorte that by the peres ende,
Thou maist of one shilling make twain Luke.vi
Thou shalt aye haue inough in store
For the and thine in thy degree:
And what shouldest thou desire more,
Or of hygher estate to be?
Let it suffice the to marye
Thy daughter to one of thy trade:
Why shouldst thou make hir a Lady
Or bye for hyr a noble warde?
And let thy sonnes euerychone
Be bounde prentise peres nine or ten
To learne some art to liue vpon
For why sholde they be gentilmen?
There be already men inowe
That beare the name of gentil bloude
Tel thou me then, what nede hast thou,

So

So vainely to bestowe thy goodes.
For thou canst not promote thy sōne,
But thou must bye him laude & rent
Wherby some muste neades be vndone
To bring to passe thy fonde entent.
Some man perchaunce, nede doth cō-
To morgage hys land for money (pell
And wilt thou cause him for to sell,
The liuelode of his progenie?
Tel me if ỹ wouldst haue thy sonne,
(If haply he should stande in nede)
To be so serued when thou art gone
Of marchauntes that shal the succede?
Do thou as thou wouldst be done by
As very nature doeth the teach
Math. vii. And let thy loue and charitye
Vnto all the Lordes creatures reache.
And if any man stande in nede
Lende him freely that thou maiste spare
Luke. vi. And doubtles god wil be thy mede
And recompence the in thy ware
Be iust, plaine, and not deceitfull,
Math. v. And shew mercy vnto the poore:
And God that is most merciful
Shal euermore encrease thy store.
And in the ende when nature shall,
Ende thy peregrination:
Thou shalt haue Ioye emong them all,
That walke in their vocation.
But if thou do refuse to walke,

The Gentlemans lesson,

In thy callynge as I haue tolde
Thy wysdome shalbe but vayne talke,
Though thou be worthy auncient & olde
Say what thou wylt for to defende
Thy walkynge inordinately:
Thou shalt be certayne in the end
To be damned eternally. Mat. vii.
For in the worlde there can not be
More greate abhomination
To thy Lord God, then is in the
Forsakynge thy vocation.

¶ The Gentilmans lesson

THou that arte borne to lande and rente,
And art clipped a gētilman:
Geue eare to me, for mine entent
Is to do the good if I can.
Thou art a man that God hath sette
To rule the route in thy contrey,
Wherfore thou hadst nede for to get
Good knowledge rather then money. Eccle. xli.
For ignoraunce shall not excuse
When all men shall gene a rekeninge.
And the iudge will money refuse Math. xvi. Rom. ii.
And iudge after eche mans doynge.
Fyrst I aduertise the therfore,
And require the in Christes name:
That of knowledge thou get the store,
And frame thy liuynge to the same

Bet

Get the knowledge I say and then
Thou shalt perceyue thyne owne degre:
To be suche that amonge all men,
Thou hast most nede learned to be.
Thou shalt perceyue ꝑ hast no time
To spare and spende in banketyng
For though thou watche til it be prime,
Thou shalt haue inough to doynge.
Thou shalt not finde any leasure
Math. xii To dice, to carde, or to reuell:
If thou do once take a pleasure
In vsynge thyne owne callyng wel.
For parckes of Deere thou shalte not
Neither for costuous buildyng: (care
For apparel, or for fyne fare
Or any other worldly thynge.
Thy mynde shall be stylle rauished
With the desyre to walke vpright.
And to se all vice punished,
So muche as shall lye in thy myght.
Thou shalt delite for to defende
The poore man that is innocent:
And cause the wicked to emende,
And the oppressour to repent.
Thou shalt haue delite in nothyng
Sauynge in doynge thy duty:
Whych is vnder God and thy kyng
To rule them that thou doest dwel by.
Thou shalte not thinke ꝑ thou mayste
Thy rent to spend it at thy wyl (take

As

As one that shoulde no reckenyng make,
For ought that he doth well or yll. Rom. xiiij
But thou shalt fynde þ thou art bolde
And shalt answer much more straightly Luke. xii.
Then the poore men that tyll the ground
If thou regard not thy duty.
¶ Thou shalt not fynde that thou maist
Thy rent or leasy a great fyne (reise
More then hath bene vsed alwayes
For that only is called thyne.
For as thou doest hold of thy kynge
So doeth thy tenaūt holde of the
And is allowed a lyuelynge
As wel as thou in his degre.
If thou therfore wouldst not thy king
Should take of the more then hys due
Whye wylt thou debate the lyuyng
Of thy tenaunt and cause him rue.
For knoweledge wil tel the that thou
Must do as thou wouldest be done by Math. vii.
And ryght so wyll she tell the howe
Thou maiste discharge all thy dutie
She wyl teach the to be content
Wyth that thou haste by heritage
And eke to lyue after thy rente
And not to falle into outrage.
If thou maye dispende. xl. li,
Thou maiest not lyue after. lx.
Neyther maist thou enclose thy ground
That thou maist make it perly more.

For

For knowledge will teach the to seke
Other mens health more thē thine own
And rather to fede on a leke
Then one house should be ouerthrowen.
Thou shalte by hit learne that þ arte
A father ouer thy contrey
And that thou oughtest to play the part
Of a father both nyght and day.
Thou shalt by knoweledge vnderstād
Psal.lxxxii. That thou must succour the neady,
And in their cause such men wstand,
As shewe them selues ouer gready.
In sinc knowlege that is Godly
Wil teach the all that thou shalt do
Belongynge to thyne owne duty
And other mens duty also.
Get the knowledge I say therfore
That thou maist be worthy thy name:
For without hit thou maist no more
Be calde a Gētilman for shame.
For without knowledge thou shalt be
Of all other most out of frame:
Bicause there is nothinge in the
That may thy luste chastice or tame.
Without knowledge, þ wylt folowe
Thy flesche and fleshly appetite:
And in the lustes therof wallowe
Setting therin thyne whole delite
Without knowledge þ wilt oppresse
Al men that shalbe in thy power.

And

And when they shall be in distresse
Thou wylt them cruelly deuoure
Without knowledge thou wilt araie
Both the and thine past thy degre
And eke maintaine outragiouse play
Til thou haue spent both land and fee.
To make an end, vnlesse thou haue
Knowledge remaynynge in thy breste
Thou shalt be worsse then a vile slaue
That doth al honesty detest.
Get the knowledge therfore I say,
And eke the feare of God aboue:
And let thy study be alwaye
To knowe what thyng doth the behoue.
But first before all other thynges
Sette the Lordes feare before thy face: Pla. xxxiii.
To guide the in all thy doynges
That thou delite not in trespace.
For he that doth delite in synne,
Shal neuer gouerne his life wel:
Nor any Godly knoweledge wyn,
For wisdome wil not with hym dwell. Sapie. i.
Then seke for knowledge busily
And leaue not of ty she be found
And whē thou hast hir perfectly
To the Lordes feare let hir be bound
And let theim two beare al the swea,
In thy doynges early and late:
Let them agre and ende their plea
Before thou do appoint the state.

By

The Maiestrates lesson

By their aduise survey thy Lande
And kepe thy courtes doeth farre & nere
And se they do faste by the stande,
In thyne housekeppynge & thy chere
Haue them present before thine eyes,
In all thy deades what so they be:
In cessions, and eke in assise,
Let them not be absent from the.
Let them rule al thy familye
And eke enstructe thy children ponge:
That they may thyne office supply
When wt his dart deash hath the stonge
And last of al, leaue them to guide
Thy children and theyr families:
That thine house and stocke may abide,
And rule the route in godly wyse.
No more to the haue I to say,
But that thou kepe Gods feare in sight
And make it the gyrde of thy way
As wel by bright day as by nyght.
So downge I dare the assure
That in the ende thou shalt obtayne:
The blysse that shal euer endure
Wyth Christe our maister for to raigne.

The Maiestrates lesson

Do so thou be that God doth call
To beare the swerde of punishemente.

Marke

Marke well my woordes, & take thē all
Accordyngly as they be ment.
When thou art in Authoritie
And hast the bridle raine in hand
Thē be well ware that Tyranny
Do not get the within hir band.
Loke not vpon thy sword alwaye
But loke some tyme on thy balaunce
And se that neither do decaye
In the tyme of thy gouernaunce.
For, to punishe wyth equitie
Is and aye shall be bysemynge
Where as to shewe extremitie
Is foumde rather a bloud suckeynge.
If any man be accused
Se thou heare him indifferently
And let him not be punished
Tyl thou know his cause thorowli
If he haue wrought againste ẏ lawes
So that iustice wolde haue him dye
Then in thy balaunce laye his cause
And iudge him after equitie
If he did it of ignoraunce,
Of nede or by compulsion
Or else by fortune and by chaunce
Then muste thou vse discretion
Consyder what extreme nede is
And howe force may the weake compell
And howe fortune doeth hyt and mysse
When the intent was to do well

And though the euidence be playne
And the accusates credible
Yet calle to mynde the elders twayne
That Daniell founde reprouable
Dani. xiii.
And if thou fynde them false or vayne
Forged to worcke theyr brother yll
Then let them suffer the same paine
That he shoulde haue had by their will
Much myght be sayd in this matter
Out of the workes of writtersolde
And for to proue it the better
Many late stories myght be tolde
But I leaue this to the studie
Of them that haue had exercise
In iudgment, in whose memorie
It is, as styll before their eies.
I thought mete to touch it only
That thou mightest haue occasion
To call to mynde the chefe duite
Of thy state and vocation.
Which is to scanne the euidence
And eke to trye the accusars all
Though thei be men of good credence
Leste haply the iuste be made thral.
Moreouer, it behoueth the
If thou wylt walke in thy callynge
To se that all good statutes be
Executed before all thynge
For to what ende do statutes serue
Or whye should we holde parliamente

If

If men shall not such lawes obserue
As in that course we shall inuent:
And what thynge shal a realme decay
So sone as when men do neglecte
The wholsome lawes, as who should say
They were in dede to none effecte?
For in that realme the myghtie shal
Worcke after theyr fancie and wyll
For there the pore may crye and call
For helpe and be oppressed styll.
Se thou therfore to thy duetie
In this behalfe both daye and nyght
And let none breake such lawes frely
But let thē knowe þ lawes haue myght
Let them all knowe I saye that thou
Art set to minister iustyce
And that thou madest therto a vowe
At the takeynge of thyne office.
Wincke not at thinges þ be to plaine
Leste godly knowledge fle the fro
And thou flyt into endlesse payne
At such tyme as thou must hense go.
For if thou wylt not minister
Justice to them that do oppresse
What are the people the better
For the, when they be in distresse?
The heauenly husband man therfore
Who planted the vice to suppresse
Shall dryue thy rote for euer more
And geue the vp to wyckednes.

The Maiestrates lesson.

Be ware of this vengeaunce betyme
Leste it come on the sodainly
When þ wouldest faine repēt thy crime
But shalt dispeire of goddes mercie:
For what thing causeth men dispeire
Of gods mercie at their last ende
But their cōscience that sayth they were
Tolde of their fault & would not mende.
If thou therfore doest se this thynge
And wilt wincke at it willingly
I saye that when death shal the stinge
Thou shalt dispeyre of gods mercy.
Yet haue I more to saye to the
Concerning thy vocation
Which if it growe styl must nedes be
Double abhominacion.
For he that byeth, must nedes sell
Thou knowest alreadie what I meane
I nede not with plaine wordes to tell
If sinne haue not blynded the cleane.
Se vnto it I the aduise
And let not offices be solde
For god wyl punishe in straite wyse
Suche as with him wyl be so bolde.
He wyl not aye suffer his flocke
Of wolfes to be so deuoured
Neither shall they þ would him mocke
Estape his handes vnpunished.
His arme is as stronge it was
When he plaged Kynge Pharao

Exo. xiiii.

In

In Egipt, and can bringe to passe
All that he listeth now also.
He spent not all his power vpon
The kynge Nabuchodonozer
He shall neuer be founde suche one
That he should not haue might in store.
Take hede, take hede, I saye therfore
That thou fall not into his hande
For if thou do thou art forlore
Thou canst not be able to stande.
Yet one thing more I must the tell
Which in no wise thou maist forget
If thou wylt professe gods Gospel
And thine affiaunce therin set.
Thou must not couet imperie
Nor seke to rule straunge nacions
For it is charge inoughe perdie
To aunswere for thine owne cõmons.
Let thy studie therfore I saye
Be to rule thine owne subiectes well
And not to maintaine warres alwaye
And make thy contrei lyke an hell.
Let it suffise the to defende
Thy limites from inuasion
And therin se thou do entende
Thine owne peoples saluation.
For, marke this. If thou do inuade
And get by force commoditie
The same shall certeinly be made
A sorge to thy posteritie.

Dan. iiii.

Hebru. x.

The womans lesson.

This haue I sayde, to call the backe
1.Reg.xiii. From the Philistines station
Trustynge thou wylte my counsell take
And walke in thy vocation.

The womans lesson.

Who so thou be of woman kinde
That lokest for saluation.
See þ haue euer in thy mynde.
To walke in thy vocation
If thy state be virginitie
And hast none housband for to please
Then se thou do thy selfe applie
1.Cor.vii. In christen maners to encrease
If thou be vnder a mestres
See thou learne hir good qualities
And serue hir wyth all redines
Haueyng goddes feare before thine eies
If thou se hir wanton and wylde
Then se thou call vpon god styll
That he wyll kepe the vndefylde
And kepe from the all maners yll
Auoyde idle and wanton talke
Auoyde nyce lokes and daliaunce
And when thou doest in the stretes walke
See thou shewe no light contenaunce.
Let thyne apparayle be honeste
Be not decked paste thy degre

Neither

Neither let thou thyne hede be dreste
Otherwise then besemeth the 1.Tim.ii
Let thine heare beare the same colour
That nature gaue it to endure
Laye it not out as doeth an whore
That would mens fantacies allure
Paynt not thy face in any wise
But make thy maners for to shyne
And thou shalt please all such mens eies
As do to godlines enclyne.
Be thou modeste, sober and wise
And learne the poyntes of housewyfry
And men shal haue the in such price
That thou shalt not nede a dowry
Studye to please the lorde aboue
Walkynge in thy callyng vpright
And god wil some good mans hert moue
To set on the his whole delyte.
Now when thou arte become a wife
And hast an housbande to thy minde
Se thou prouoke him not to stryfe
Lest haply he do proue vnkynde
Acknowledge that he is thyne heade 1.Cor.xi.
And hath of the, the gouernaunce
And that thou must of him be led
Accordyng to goddes ordinaunce
Do all thy busynes quietly
And delyte not idle to stand
But do thy selfe euer apply
To haue some honest worcke in hand

And in no case thou maiste suffer
Thy seruauntes or children to playe
For ther is nought that may soner
Make them desyre to renne awaye
Se thou kepe them styll occuppyed
From morne tyll it be nyght agayne
And if thou se they growe in pryde
Then laye hand on the brydle rayne
But be thou not to them bytter
Wyth wordes lacking discretion
For thyne housband it is fytter
To geue them due correction
But if thou be of such degre
That it is not for the semely
Emonge thy maydens for to be
Yet do thy selfe styll occuppye
Do thy selfe occupy I saye
In readynge or hearyng some thynge
Or talkynge of the godly waye
Wherin is great edifiynge
Se thy children wel nurtered
Se them broughte vp in the lordes feare
And if theyr maners be wycked
In no case do thou wyth them beare.
And if thyne housbande do outrage
In any thinge what so it be
Admonish him of his laste age
Wyth wordes mylde as becometh the.
And if he do refuse to heare
Thy gentle admonition

Yet se if thou can cause him feare
Goddes terrible punission
Do what thou canste him to allure
To seke god by godly lyuynge
And certenly thou shalt be sure
Of lyfe that is euerlastynge
For though the fyrste woman did fall 1 Timo. ii.
And was the chiefe occasion
That synne hath pearsed through vs all
Yet shalt thou haue salluation
Thou shalt be safe I say, if thou
Kepe thy selfe in obedience
To thyne housband, as thou dydste vow
And shewe to hym due reuerence
But in fayth must all this be done
Or else it doeth nothynge auayle
For wythout fayth nought can be wone Hebr. xi.
Take thou neuer so greate trauayle.
Thou must beleue and hope that he
That bade the be obedient
Wyll be ryghte well pleased wyth the
Because thou holdest the content
Nowe, if thyne housband be godly
And haue knowledge better then thou
Then learne of him all thy dutie
And to his doctryne se thou bowe
Se thou talke with him secretly
Of such thynges as do the behoue
And se thou obserue thorowlye
All such thynges as he shall aproue

Seke

Seke to please hym in thyne araye
And let not newe tryckes delyte the
For that becometh the alwaye
That wyth hys mynde doth beste agre
Delyte not in vayne tatyllars
That do vse false rumours to sowe
For such as be greate babdelars
Wyll in no case theyr duetie knowe
Theyr commynge is alwaye to tell
Some false lye by some honest man
They are wrosse then the deuell of hell
If a man would them throughly scanne
They wyl fynde faute at thyne araye
And saye it is for the to base
And haply ere they go awaye
They wyll teach the to paynt thy face
Yea if all other talke do fayle
Before the idle tyme be spent
They wyll teach the howe to assayle
Thyne housbande with wordes vehemēt
Thou muste swere by goddes passion
That longe before thou sawest his heade
Thou badest ech gallant fassion
And wylt agayne when he is deade
Thou must tell him that he may heare
Wyth a lowd voyce & eke words plaine
That ꝑ wilt some time make good chere
With ryght good felows one or twaine.
I am ashamed for to wryte
The talke that these gossepes do vse

Wherfor

Wherfore, if thou wylt walke vpright
Do theyr cõpanie quyte refuse
For they are the deuelles ministres
Sent to destroye all honestie
In such as wyl be theyr hearars
And to theyr wycked reade applye
But thou that arte Sarais daughter 1.Pet.iii.
And lokeste for saluation
Se thou learne thy doctrine at hir.
And walke in thy vocation.
She was alwaye obedient
To hir housband, and calde hym lorde
As the boke of goddes testament Gene.xviii.
Doeth in most open wyse recorde.
Folow hir, and thou shalt be sure
To haue as she had in the ende
The lyfe that shal euer endure
Vnto the whych, the lorde the sende
Amen.

The Boke to the Reader,

It pleased mine Autor to geue me to name
The voice of the laste trumpe (as Sainct Jhon doth write)
Thinkyng therby to auoide al the blame
That cõmunely chaunseth to suche men write
Plainly to such mẽ as walk not vpright
For truth getteth hatered of such as de il
And wyl suffer nothing that bridleth theyr wyll

If ought do displease you, let me beare
the wyte
For I am the doer of that which is done
I barcke at your faultes, but loth I am
to byte
If by this barking ought might be won
And for this entent I was firste begon
That hearing your faultes ye might the
emende
And reigne with your maister Christe at
the ende.

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☞ Autore eodem Roberto Croleo.

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